



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE AUTOBIOGRAPHY AND LIFE OF GEORGE TYRRELL. Edited or written by M. D. PETRE. Longmans, Green & Co. 1912. Vol. I, pp. xvi, 280. Vol. II, pp. xii, 512. \$5.40.

This life of George Tyrrell contains a record of an extraordinary religious experience within the soul of a great man, and the most interesting chapter yet written of the Modernist revolution, or at least insurrection, within the church of Rome. Of this insurrection indeed we doubt if we shall ever have a more fascinating or more pathetic description. For Loisy, the one other figure of any size or moment in the movement, has not only given us in *Choses Passées* a comparatively pale and disappointing account of it, but has completely abandoned Modernism for a position which can be called in no sense Christian, if even theistic. Modernists, it is true, are still active, appealing now for democracy within the church, again for liberty of study and research, and still again for disciplinary reforms, such as a mitigation of clerical celibacy, or a removal of devotional abuses; but cohesion, system, or a clear programme they have none. The promise of that died with Tyrrell. In him Modernism had a leader, religious to his last fibre, and a thinker not incapable of formulating a philosophical reconstruction of Catholic dogma, if such a reconstruction be possible. Two principles he left behind him as a propaedeutic to this reconstruction, principles on the elaboration of which his claim to a place among philosophic theologians will rest. The first is, that revelation is a felt experience of the divine, whereas theology is the stammering speech of the reflective intellect striving to articulate this experience. In Jesus and the apostles this experience is supreme and normative; and the commission to keep it so and to check theology from using such language as would injure either its supremacy or its normativeness is the sole justification of the church's authority, papal, hierarchical, or sacerdotal. And the second principle, central and essential in Tyrrell's apologetic for Catholicism, is that social unity and solidarity are necessary for the full conservation of the religious experiences derived by Christians from Christ, and learned in their search for Christ. Hence schism is the unpardonable sin. To depart from the one church is to impoverish religious life in general; it is to forfeit the massive corporate power and grace of the Christian Commonwealth for a specious individualist liberty which can end in but shallowness and anarchy. Popes and prelates, therefore, Tyrrell admonishes to abandon their despotic pretensions, their infallibilities, their condemnations, since their office exists only to safeguard the integrity, not of theology, but of revelation. And

those who are either tempted to leave or have left the Roman Communion, he warns of the danger of deserting Christ in deserting the historic body of Christ. In the development of both ideas he permits and commits a latitudinarianism in interpreting doctrinal formulas which the authorities of his church hold to be deadly heresy, and those outside his church consider an impossible and objectively dishonest compromise. By neither party was his voice heard, and great as his attempt was, brilliant as it was, earnest as it was, it has ended in what we cannot but think a final failure. It is essentially an attempt not sprung spontaneously from an original and creative conception, but a manoeuvre of defence, a desperate effort to save the citadel of a city whose walls are taken and whose streets are thronged by the foe. And never has a mere defensive tactic either produced a new religious movement or renovated an old religious system. But if one reads Tyrrell, the Modernist theologian, with misgivings, one follows the story of Tyrrell, the man, with fascination. Never was there a man more honest, nor more detached and severe in self-analysis, nor more shrewdly on guard against delusion. He pictures himself, and when his record fails Miss Petre pictures him with quite extraordinary competence, in the very garb and gesture of naturalness. He tells us his failings merrily, his merits humbly, his follies whimsically.

He was a Celt, and the gods gave him his race's full measure of humor; gave him too the Celt's indestructible passion for the unseen. A lovable and great soul was George Tyrrell; and those who read in the pure and swiftly moving English of these volumes the account of his few joys and many griefs, of his ardent hopes and dreary disappointments, of his hunger for peace, and of his fate to be a leader in the most heart-breaking of warfares, of his long spiritual exile as an excommunicate, and of his sorrowful death, will feel the whole heart moved to reverence for so true a man. His pen was forever reminding us to look from contending theology to the inward-abiding God—but had he never written this in words, his life would teach it.

WILLIAM SULLIVAN.

NEW YORK.

THE BIRTH OF THE ENGLISH CHURCH. SAINT AUGUSTINE OF CANTERBURY.
SIR HENRY H. HOWORTH. E. P. Dutton and Co. Pp. 461.

We have here an amount of authoritative and exact information with regard to the missionary relations of Pope Gregory the Great, to Pagan England, and also to the Celtic Church in that country,